

Chicago University Professor Off to Africa

CHICAGO. The ancestors of the American Negro will be studied by Dr. Melville Herskovits, the department of sociology and anthropology of Northwestern University, who sailed recently for Africa, where he will conduct his researches.

NORDICS HAVE LOST SENSE OF FUN, HE THINKS

Their Dancing Seen as Means
of Gratifying Passion, by
German Reformer.

(For the Associated Negro Press)

That white people are more conscious of sex than Negroes and that white men and women who cross the color line frequently do so because they get a sexual thrill out of being subjugated in their love dealings, are conclusions drawn by Dr. Magnus Hirschfeld, world-famous advocate of sex reform and eminent German authority on the manifestations of love, as expressed in an interview with George Sylvester Viereck and published in the Hearst papers.

Dr. Hirschfeld expressed his opinions on the occasion of a visit to a dance hall in Harlem.

After observing that there was much jollity, but little drinking, among the dancers, the eminent German observed that dancing with Negroes is not sexual.

"The couples hardly touch each other," he explained; "it is not a dance of intimate physical contact, but rather a dance of joy. It is no more and no less sexual than the song of a thrush. The natural dance of the colored people is an expression of exuberant vitality, seeking an outlet in motion."

In answer to a question from Mr. Viereck as to whether the dance with Negroes does not emanate from a more primitive life urge, Dr. Hirschfeld replied:

"Undoubtedly, but it has another beneficial social function. It is a safety valve for the repressed desires and ambitions of the Negro population, a compensation for the humiliations to which many of them are condemned daily through no fault of their own. If their emotions could not spend themselves comparatively safely in the Lindy Hop and similar dances there would be more violent outbursts and explosions."

Lost Sense of Play

Mr. Viereck then wanted to know if the dance halls and night clubs of white people might also be described as safety valves.

"Only to a limited extent," replied

the sex scientist. "Civilization and social taboos impose many restraints upon all of us and compel us to divert our desires into channels other than those into which they would flow of their own accord."

"But it seems to me that the dances of white folks do not have the 'unconscious felicity' which signalizes the dance in this hall. White men and white women have lost, to a large extent, the sense of play which animates these colored dancers. The whites are too sex-conscious and self-conscious. Hugging each other closely, dancing cheek to cheek, their dance is more obviously a manifestation of eroticism."

"Among animals, as well as among human beings, the dance is usually a prelude to love. It is such a prelude among the black men and women who leap and dance upon this floor. Among the whites the dance is too often an end in itself. These boys and girls, in spite of their wildness, dance as Adam and Eve might have danced in Paradise before the fall. They are intoxicated by the sheer joy of living. Unlike the white patrons of dance halls, they get a 'kick' out of life without the aid of synthetic gin!"

Difference Creates Desire

Fetishism and masochism are responsible for most of the sexual crossing of the color line, in the opinion of Dr. Hirschfeld.

"An element of fetishism is almost invariably present where a marked attraction between persons of different races exists," he elaborates, "and we must presume that some physical characteristic of the exotic race (Negro), some gesture, some motion, some shade of color, some scent, satisfies some peculiar wish, arouses some idiosyncrasy of desire."

"Every man falls in love at first with some special characteristic of the object of his affection. In some men, desire clings to the features that fascinated them when they first discovered love. They love not the girl herself, but some partial aspect of her personality. Such a man may surreptitiously clip a girl's braids or steal some article of her dress upon which, for some reason, he concentrates his desire. The fact that this fixation seems grotesque to others does not make it less compelling. Undoubtedly some such fetish impulse is present whenever love leaps across the gulf of color."

Savage Passions

"Another element enters frequently—masochism, or the desire for self-torture or self-abasement. In some cases the desire for subordination to the beloved object goes to extremes. The lash in the hand of the beloved one becomes the symbol of her attraction. This phenomenon probably goes back to some unfortunate childhood association."

"A certain element of masochism is present in most normal relations. The white man or the white woman who seeks love beyond the border line of color is thrilled by the sense of being subjugated by the more savage passions, the more dynamic life

urge of a primitive race."

Dr. Hirschfeld explained the love of a person of a so-called inferior race for the other by saying that such a love might give him a sense of superiority or might intensify a desire for subjugation, holding that, with love, opposites are often the same. Love or hate, domination or servitude, are symbols of the same emotion with a plus or a minus sign.

One-third of all human beings are susceptible to the attraction of an alien race, Dr. Hirschfeld asserts.

Miscegenation is not necessarily biologically objectionable, he maintains, pointing out that Count Kalergi-Coudenhoven, the brilliant exponent of Pan-Europe, is the son of a Japanese woman and a Bohemian noble and that Alexander Dumas was partly Negro. He might have mentioned Pushkin and Alexander Hamilton. But, whatever the verdict of biology, he concludes that sociologically, mixed marriages of an extreme type lead to unfortunate complications.

PREDICTS BROWN RACE WILL RULE THE WORLD SOON

Philippine Audience In
Uproar Over Fiery
Speech

MANILA. The Philippine Herald, a nationalistic newspaper, quoted Manuel Roxas, Speaker of the House, as saying in a recent speech that the Philippines were "writhing in hell," and as predicting some day the white man would fall and the brown race would rule the world.

The newspaper said Senor Roxas threw his audience at Santa Criz, Laguna Province, into commotion when he bitterly declared:

"The Philippines are now writhing in the throes of hell, a hell of slavery, and foreign domination. Our country, the greatest mother of us all, because she made us what we are and gave us what we have, is weeping, pleading, crying to us, her children, to come to her aid and save her from eternal damnation."

Predicting world supremacy of the brown race, Senor Roxas said:

"All things have their rise and fall * * *. The black man had his day of supreme power and glory. Black generals from Egypt, Carthage and Babylon once swept the plains of Europe and conquered the white peoples inhabiting the Continent * * *."

"The white man succeeded the black and today he still rules supreme, he still dominates and tyrannizes, he still looks down on all other races as inferior. But the day will come when

the whites will also bite the dust and taste the bitter fruit of tyranny. Then will come the brown man's turn. He will hold the world in his hands and rule supreme over all over races."

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JUN 11 1931

Other Editorial Opinion NOTE ON ELOQUENCE

The Rev. G. Z. Brown, Negro pastor of the Mount Zion Baptist church of Washington, preached a sermon Sunday. The feature of the sermon which made it first page news was that it lasted 12 hours and 10 minutes and consisted of 88,794 words. Thus does the white man endeavor to reduce a feat of eloquence to a matter of bald statistics. As well compute the strokes of Homer's lyre and the number of lines in the Iliad.

We doubt if the congregation of the Rev. G. Z. Brown was conscious of time or of space or of matter. For if he was faithful to the highest traditions of his calling he must have played upon his hearers with rhythm and cadences that swayed them as the wind sways the wheat field. No matter whether he spoke of gambling, of companionate marriage, of lawbreaking, of prohibition, of fast living, the evil of dancing, of famine, pestilence and drought, we venture to assert that it was the harmony of his words and gestures and movements rather than the substance of his discourse which held them. That is the secret of true eloquence.

David, no doubt, was eloquent. So, too, was St. Paul before the Ephesians. So, too, were the bards who roamed the Scottish highlands and the green hills of Ireland and sang their epic poems. But, for the most part, modern civilization has no time for eloquence, which it reduces to words employed and hours consumed. It is pleasant to realize that eloquence has not completely died out even in this day, and that an occasional Negro preacher, despite the progress of culture and the uplift, still keeps alive an art that is as old as the human race.—Baltimore Evening Sun.

EXPLAINS WHY WHITES SEEK LOVE BEYOND THE BORDER LINE OF COLOR

Pittsburgh, Pa.

Dr. Magnus Hirschfield, World-Famous Advocate of Sex Reform, Says Dancing Is Not Sexual With Negroes, But An Expression of Vitality.

NEW YORK, Feb. 12—(ANP)—That white people are more conscious of sex than Negroes and that white men and women who cross the color line frequently do so because they get a sexual thrill out of being subjugated in their love dealings, are conclusions drawn by Dr. Magnus Hirschfield, world-famous advocate of sex reform and eminent German authority on the manifestations of love, as expressed in an interview with George Sylvester Viereck and published in the Hearst papers.

Dr. Hirschfield expressed his opinions on the occasion of a visit to a dance hall in Harlem.

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In answer to a question from Mr. Viereck as to whether the dance with Negroes does not emanate from a more primitive life urge, Dr. Hirschfield replied:

"Undoubtedly, but it has another, a beneficent social function. It is a safety valve for the repressed desires and ambitions of the Negro population, a compensation for the humiliations to which many of them are condemned daily through no fault of their own. If their emotions could not spend themselves comparatively safely in the Lindy hop and similar dances there would be more violent outbursts and explosions."

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arouses some idiosyncrasy of desire. "Every man falls in love at first with some special characteristic of the object of his affection. In some men desire clings to the features that fascinated them when they first discovered love. They love not the girl herself, but some partial aspect of her personality. Such a man may surreptitiously clip a girl's braids or steal some article of her dress upon which, for some reason, he concentrates his desire. The fact that this fixation seems grotesque to others does not make it less compelling. Undoubtedly some such fetish impulse is present whenever love leaps across the gulf of color."

"Another element enters frequently—masochism, or the desire for self-torture or self-abasement. In some cases the desire for subordination to the beloved object goes to extremes. The lash in the hand of the beloved one becomes the symbol of her attraction. This phenomenon probably goes back to some unfortunate childhood association. A certain element masochism is present in most normal relations. The white man or the white woman who seeks love beyond the border line of color is thrilled by the sense of being subjugated by the more savage passions, the more dynamic life urge of a primitive race."

Dr. Hirschfield explained the love of a person of a so-called inferior race for the other by saying that such a love might give him a sense of superiority or might intensify a desire for subjugation, holding that with love, opposites are often the same. Love or hate, domination or servitude, are symbols of the same emotion with a plus or a minus sign.

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Miscegenation is not necessarily biologically objectionable, he maintains, pointing out that Count Kallergi-Coudenhoven, the brilliant exponent of Pan-Europe, is the son of a Japanese woman and a Bohemian.

And that Alexander Dumas, a prelude to love. It is such a prelude among the black men and the women who leap and dance upon this floor. Among the whites the dance is too often an end in itself. It is no longer a prelude but a substitute for love. These boys and girls, in spite of their wildness, dance as Adam and Eve might have danced in paradise before the fall. They are intoxicated by the sheer joy of living. Unlike the white patrons of dance halls, they get a 'kick' out of life without the aid of synthetic gin."

Fetishism and masochism are responsible for most of the sexual crossing of the color line, in the opinion of Dr. Hirschfield. "An element of fetishism is almost invariably present where a marked attraction between persons of different races exists," he elaborates, "and we must presume that some physical characteristic of the exotic race (Negro), some gesture, some motion, some shade of color, some scent, satisfies some peculiar wish,

do not appear to relish their new name, and it is a question whether we Yankees would particularly enjoy Dr. Cano's designation of ourselves, harmless as it is in motive. We are using "Yankees" in its broader sense, referring to residents all over the United States. The word certainly has the merit of brevity. Many Latin Americans have adopted it, spelling it "Yanguí."

Both geography and race are involved in this mix-up. As to geography, pan-Americans are not only hemispherical but also co-continental in habitat. Were we to differentiate matters geographically, perhaps a convenient classification would be: (1) "North Americans," including people in this country and Canada; (2) "Mexicans"; (3) "Central Americans," and (4) "South Americans." But when it comes to racial origins, we must throw up our hands.

The United States alone is now composed of so many racial brands of citizen, with origins preponderantly European, it is true, that only by reference to our census could we pretend to define the composite whole—and not even then by a single and pronounceable word.

As to our Southern national neighbors, who also have the inalienable right to speak for themselves, one is confronted by a number of racial cross sections. First, we have to differentiate between the kindred stocks of Spanish and Portuguese origin; hence the term "Latin Americans," broad enough to cover Brazil as well as the Spanish-American countries. Then there is the complication resulting from immigration of Germans, Italians, Basques, etc. And, as here, there are the Negro and the native Indian elements; only, in these Southern republics intermarriage has played a far larger part than here. Possibly the circumstance that no such racial prejudices against such mixtures as exists in Anglo-Saxon races has existed in these Southern countries may have led Dr. Cano to deem "Saxo-Americanos" and "Indo-Americanos" a felicitous solution of the problem.

**LOWELL, MASS.
COURIER-CITIZEN**

**JUL 23 1931
AFRICAN WITCHCRAFT.**

Possibly in view of Pennsylvania "hexing" and of the fate of the woman who committed suicide because a fortune-teller had predicted tragic events to take place in her family, Americans cannot with good grace cast much ridicule on the primitive races which still believe in witchcraft; but it is at least interesting to speculate on the psychological rea-

sons behind the credulity which makes superstitious delusions such as would particularly enjoy Dr. Cano's designation of ourselves, harmless as it is in motive. We are using "Yankees" to what might be expected if we did not recall that white peoples in a fairly advanced stage of culture were both burning and hanging witches within two centuries of the present time, the belief in witchcraft does not vanish among the African Negroes as they receive an English education. The Gold Coast Independent is a Negro publication which is composed in good, if by no means impeccable, English, and comparing favorably enough with some of the most provincial of American newspapers; yet it opens its columns to serious and fairly well-composed correspondence in which witchcraft is discussed as a burning problem of the day, much as prohibition is debated in the correspondence columns of the American press. Here is an extract from one of these letters:

While a crocodile played havoc with human life in the jurisdiction of a young district commissioner in the Nigerias a young girl was pointed out to him as being the human crocodile, with whom he subsequently remonstrated that she should discontinue the practice. Unfortunately the officer in question did not carry his investigation beyond the fact that upon interviewing the girl who candidly owned that the allegation was true he asked her to explain how she did it. But the clever girl evaded the most important point of initiation by merely inviting the commissioner to visit her room at about 9 p. m. of that day. When he went with his servant at the appointed hour they met the girl sleeping in her bed, but no amount of shaking or the raising of the eye-lids or the fingering of the eye-ball could awaken her. They then left the mysterious sleeper and repaired to the river side where, after waiting for about half an hour, a huge crocodile raised up its head just in front of them at which the servant urged his master to shoot. The master however judiciously refrained from obeying the importuning command of the servant which wafted so much temptation for a display of marksmanship, surmising rightly that if he did the girl could probably no more awake from her death-like sleep. The crocodile disappeared soon under the water and the commissioner and his servant returned at once to the hut where they met the girl sitting up in bed.

Upon further interview she freely admitted that her spirit always entered at pleasure the body of a crocodile in the water; she was however never responsible for the subsequent loss of human life but the animal was. Upon this the D. C. merely said amongst other things that human crocodiles are undesirable pets and that she should desist from the unholy indulgence. If this is not an instance of witchcraft what then could it be?

The effect of Christianity is not to eradicate belief in this superstition, but rather to introduce a power superior to these mysterious evil influences. Prayer is admitted to be effective to defeat the machinations of the spirits, but the writer above quoted insists that disbelief in the actuality of these spirits is no sign of Christianity but rather of ignor-

ance. The array of facts presented with the popular belief in witchcraft, havoc with those who believe in at present the delusion is at least as to support this view is amazing. Many of the educated Negroes are them. As the number of more en-well established as it was in Salem and would be almost convincing if it even now 'incredulous and it does lightened grows and their exemption at the close of the 17th century. were not for the even better established fact that all such manifestations have been visited by the malignant tabernacles, this superstition will probably disappear in equal measure powers which seem to work such ably vanish from civilized Africa, but

NEW YORK EVE POST

**JUL 27 1931
FINDING A NAME FOR
OURSELVES**

It is reported that Dr. Sanin Cano, a publicist of Colombia, has originated the word "Saxo-Americanos" to designate citizens of the United States and has further had the courage to term Latin Americans "Indo-Americanos," i. e., Indian Americans. But Latin Americans

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Dr. Magnus Hirschfeld, a prominent German authority on the subject of the "third sex," explained the love of a person of a so-called inferior race for the other by saying that such a love might give him a sense of superiority or might intensify a feeling of subjugation, holding that the latter is more often the case. But it desire for subjugation, holding that the latter is more often the case. But it desire for subjugation, holding that the latter is more often the case.

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What Race Are Abyssinians?

Amsterdam News

By J. L. ROGERS.

PARIS, France.

WHAT race are the Abyssinians, and how do they

regard themselves in relation to colored Americans? 7-31

Many writers have said that the Abyssinians are really white people, somewhat burnt. A white American resident in Addis Ababa said to me:

"Colored Americans think that they are related to the Abyssinians, but they are not. These people feel insulted when they are called Negroes. They think themselves Jews. Colored Americans are related to the people on the West Coast."

Most of which is true, but the moment one studies all the factors that enter into the situation, he will have a different understanding entirely.

Are Abyssinians Jewish?

First of all the ruling class of the Abyssinians do consider themselves as Jews. Their tradition dates back to the time of Solomon and the Queen of Sheba. They are Christians, but in customs they are more Jewish than anything else. They follow the Old Testament almost implicitly.

But what race is a Jew? That question is as foolish as asking what race is a Christian. I have seen Jews in Abyssinia, the Sudan and North Africa so dark and with hair and features so Negro-like that in America they would be thrust a mile deep in the Jim Crow car if such a thing were possible.

Europeans and Americans seeing the Jews among them white are in the habit of thinking the Jews are all a white people. But they are emphatically wrong. There are Sudanese Jews, East Indian, Chinese and Japanese Jews, all of which have hair and features like the people among whom they live. See Maurice Fishberg's book, "The Jew," for example.

Ruling Class Resent "Negro."

Again, the Abyssinians, that is the ruling class, do not like to be called Negroes, but that they think them-

European Correspondent of The Amsterdam News Gives First-Hand Impressions of Much Debated Question

selves a white people, and are one, is entirely false. When writers assert that they are Caucasian, they do so in the hope of flattering them. Powell in his book, "Beyond the Utmost Purple Rim," says they are Caucasians, but later he forgets this and hints that the reason why the present emperor was not invited to America was because he was colored. "Tafari," he says, "asked me bluntly how colored people were treated in America." He goes on to say that Tafari though not black, is colored, and remembering conditions in America he thought it wise to turn the conversation into other channels by upsetting his coffee cup, he said.

These writers will assert that such people are not colored, but when these people come to live among them and other whites they treat them just as they do colored Americans, as was the case with the late Ras Nado and Abyssinians now in America.

Resent Being Called Black.

The ambitious Abyssinian does not want to be called "black" or a "Negro" for a very human reason. In Abyssinia there live a people, known as the Chankalla, who are of an unbelievable blackness, sometimes with heads that resemble apes, very thick lips, unusually flat noses, and very skinny shanks. I have contemplated these people sometimes for ten minutes at a time, and they seem so dull-witted as to be hardly human. Not a thought seems to beat under their foreheads. I am not exaggerating. They are so black that while the average Abyssinian would be called black in America, both on account of his color and hair, he shows up a light brown against the Chankalla.

Blackness is not a crime, but it happens also that most of the slave class comes from the Chankalla, and to be a slave in the East, as elsewhere, is to be regarded with contempt. Thus when the Abyssinian is called black, or a Negro, it is equivalent to calling him a slave.

The very same thing holds true in the Sudan and Egypt. In Cairo I had a dark brown skinned guide,

whose so-called Negro ancestry was evident. Seeing a very black man passing, I asked him if the man were an Egyptian. To my great astonishment his reply was:

"No, sir, that is what they call a nigger-r." He went on to explain that he himself was a Bedouin, and that his people kept the blacks as slaves. This man regarded himself as white, and above all as American.

I then started to pick out other passersbys, some of whom were almost black, and asked him what they were. He said that they were white men. Later I verified this by asking an Egyptian who spends his summers in America.

"Are American Negroes Slaves?"

Men like, say, Schuyler, Robert S. Abbott, Kelly Miller and Pickens would be considered white men in Egypt. The same holds true in Abyssinia and the Sudan.

I took some Aframerican newspapers and some of my books with me, but I hesitated showing them after one Egyptian, on seeing the word Negro spread all over them, wanted to know if Aframericans were slaves. The word Negro is odious to all dark peoples living outside of the United States, and if ever there is to be a closer reapproachment between Afro-Americans and these darker peoples, that word will have to go. I am saying this as one who had long defended its use.

Kantiba Gabru, a leading Abyssinian, said to me: "We are not Negroes. We are Ethiopians and with thousands of years of history behind us. We certainly have no objection in being classed with colored Americans, but do not like the term Negro." Another influential Abyssinian said to me: "How could we consider ourselves superior to colored Americans, when, on the whole, they are better educated and further developed than we are?"

Respect American Negroes.

The Aframerican who goes to Abyssinia, if he conducts himself properly, can be assured of the utmost respect and politeness. Mr. D. R. Alexander, a dark-colored American who has lived there many years,

I noticed, was treated with great respect.

Abyssinia is a hodge-podge of races. There are forty or more, of which the principal are the Amharas, Tigreans, Choans, Gogamites, Gallas, Wollos, Chankallas, Gourages, Danakil-Samalis, Caffas, Wallamos, Lindjeros, Falashas, Yambos and Abingares.

The Amharas are the ruling class, and they and the Tigreans and Choans are undoubtedly of Semitic descent. Many of them have straight noses, faces whose length is accentuated by a beard and hair, which, while not straight, is not wolly. But this ruling class is so much mixed in with Negroid peoples, like the Chankallas and the Gallas, that they now show much more of the African than the average Afro-American. The word Abyssinia comes from an Arabic word, meaning mixed peoples.

Master Slave Sex Relations.

As in America, the ruling class of Abyssinians had children by the black slave women and this ancestry was passed on. In the East the rule is just the opposite of what it is in America. There one drop of blood of the master caste puts the child in that caste. Much the same is true of Cuba and South America. In Abyssinia there are thus no hard and fast caste lines. Menelik himself, it is asserted, was of slave descent on his mother's side.

The above explains why so many very dark people in the East consider themselves the equivalent of white in America.

I watched the representatives of the great powers of the world, including the American ambassador, saluting the emperor and the royal family. Yet if the royal family and the emperor were to come to America incognito they would all be thrust into the Jim Crow car or refused service at hotels. So would all the other Abyssinians, including most of those with European fathers.

The Amharas, the so-called true Abyssinian, number only about a million. Together with the Choans and the Tigreans they do not equal in number the Gallas, who are about 4,000,000. There are from ten to twelve million Abyssinians. How then can anyone else but a knave or an idiot call them Caucasians, that is, if the Europeans, are?

In my next I will deal with the question of slavery.

ANTHROPOLOGY HIT BY ROGERS

AT PARIS MEET

Afro-American
Afro European Correspondent Challenges Scientists at Congress.

PROMOTES EGO

Whites Seek Justification for Superiority.

PARIS, France—(Paris Bureau)—Addressing the Fifteenth International Congress of Anthropology which was opened here a few days ago by M. Paul Doumer, president of France, and other personages, J. A. Rogers vigorously attacked the tendency of certain anthropologists to make the study of mankind "a white science."

Most anthropologists, he said, took the so-called white race as their criterion and used all the characteristics, good and bad, of that race, by which to measure to a disadvantage the members of the darker races, and the so-called Negro in particular.

Rogers declared that civilization is far older than the science of anthropology and that in the old days it was not considered necessary to weigh the brain of an individual in order to find whether he merited equality of opportunity. Anthropology, he added, has now as its chief reason for being in the fact that it furnishes a justification for the exploitation of the darker peoples on the ground of supposed inferiority.

Discredits Dumas

The address provoked a warm discussion. One scientist in depreciating Alexander Dumas, said that "Dumas possessed the head and face of a gorilla," and endeavored to revive the exploded fiction that it was not Dumas, but Maquet, who was the author of Dumas's works.

The following are extracts from the address of Mr. Rogers:

"The so-called science of anthropology in its pronouncements on the mental capacity of the darker races bears a striking resemblance to the well known beauty contests conducted annually by a combination of newspapers and commercial houses to find the most beautiful girl in the world."

"What happens as you all know is this: The supposedly most beautiful girl of each country is selected, and from these choice beauties a super-choice is made, the fortunate young lady being styled 'Miss Universe.'"

"But behind this grandiloquent title what is there? This 'Miss Universe' has been selected from but a small portion of the human race—a portion which represents but one of

the many hundreds of other human varieties, all of which might never have existed so far as this contest is concerned.

"Similarly modern anthropology selects as its criterion one type, that of its founders, the so-called white race, and measures all the other varieties of mankind by that standard. I said the so-called white race, because a good many of the inhabitants of Northern China, Corea and Northern Japan are lighter in color than a good many Southern Europeans. If the Mongolian is a yellow race, then the Caucasian, which is but a few shades lighter is the light-yellow race.

Color Accident

"I consider this distinction important, as the tendency in the popular mind—I am speaking chiefly of the United States and certain European colonies—to confuse the accident of a so-called white epidermis with that whiteness which is symbolic of purity, excellence and goodness.

What Happened Before

"Civilization is at least 20,000 years old; the science of anthropometry is less than a hundred. During this other 19,000 years the human race has produced great philosophers, artists, poets, leaders, architects. It was not then considered necessary to burrow into a man's brain, nor to measure his facial angle, nor to dissect his organs to find out whether he had the power of accomplishing great things. If he had that power it made itself manifest. Now, however, anthropometry has appeared and is claiming the right to pass judgments first on peoples as to whether they are or are not capable of accomplishment—certain peoples, I should rather have said—those peoples not belonging to the so-called white race.

Seek Justification

"It would appear then that since mankind achieved great things before the coming of the science of anthropology that that science is not as important for human progress as its proponents think it is. Why then is so much weight now given to its judgments? For the simple reason that the so-called white race, being on top, must find some justification for the exploitation of the darker peoples; and the science of anthropology offers that justification."

NEW YORK TIMES

SEP 6 1931 HARLEM'S STREETS GAY AND COLORFUL

Happy Negroes Stroll the Main Avenues Day and Night.

WINDOW SHOPPING A LURE

Many Possess Fine Dogs, Which Usually Accompany Them on Their Saunterings.

There is life, color, romance, on Harlem's streets. They are seen at their best perhaps at night, when workers have finished their toil and there is a great out-pouring of people. The two favorite avenues of Harlem where folks go a-strollin' are Seventh and Lenox. They have an irresistible lure for the Negroes who inhabit them. The Harlem negro is no "stick at home," and loves to roam about. Basking in the bright lights of the avenue, he likes to glance into shop windows and watch the passing throngs.

In the early part of the evening the streets are the most crowded, and shortly before 8 o'clock the throngs reach their peak. In the early evening one sees a great many women and children. They represent Harlem's happy domestic families. There are mother and father, the children, and frequently a babe in arms or in a go-cart. The mother has her hands full looking after baby and the father keeps a sharp eye on his offspring, making them under his wing when streets are to be crossed and protecting them from the dangers of traffic.

As the evening wanes these domestic types rapidly disappear. They retire early and rise with the birds, because likely as not father is employed in the new subway excavation or as a stevedore on the piers downtown. Yet plenty of children remain on the streets. They are children of all ages, from those barely able to toddle about to big, ungainly, overgrown boys and girls. One speculates on why they are up so late and why their parents permit them to roam at will wherever they please. One observes them in pairs, in groups and not infrequently a troop of them. They run wild about the streets at all hours of the night. Many of them are veritable little street Arabs and make life miserable for peddlers and motorists from whom they steal.

Confirmed Churchgoers.

All types of Negroes frequent the avenues. There is the soberly clad Negro who habitually dresses in

black. He is modest, unassuming and might be a church deacon. He is a confirmed churchgoer and is deeply interested in the affairs of the parish. On Sundays when the avenues have a sabbatical calm and church bells call worshippers to meeting he and his family are much in evidence. The avenues are celebrated for their sartorial splendors. Both men and women display the latest creations of the art of the tailor and the dressmaker. There is a type of youth-ful Negro who affects garments of daring cut and pattern, with exaggerated built-up shoulders and wasp-like waists. These garments are frequently of delicate pastel shades. One gets the impression that their wearer is all shoulders and is gorgeously upholstered from head to foot. It is said of Harlem that its fashion plates are several jumps ahead of the rest of the world.

During the sweltering dog days girls appeared on the avenues in the gayest and gaudiest of beach pajamas. As they shuffled along they invariably attracted attention wherever they went and were often followed by crowds. But if they were attempting to set a style for Harlem, it never caught the popular fancy and became the exception rather than the rule. The girls, however, looked cool and comfortable as they padded the heat-baked sidewalks. The majority of Negro girls dress in good taste. If they have a pardonable weakness for bright colors, they know how to wear their garments to good advantage. They are quick to recognize the latest models and are not slow in discarding them when they have become too common. They show the same taste in selecting their hats. There is a seductive charm about these girls. In their fresh bright raiment, picturesquely headed and gold and silver ornaments, they carry with them the touch and flavor of the Orient.

Harlem's Dog Owners.

A noteworthy feature of the avenue are the handsome dogs. They are of all breeds and sizes. It would seem that half the frequenters of the boulevards of Harlem are dog owners. One encounters all kinds of police dogs, toy spaniels, chows, setters, collies, shepherd dogs, Great Danes, greyhounds and mastiffs. Perhaps one observes more police dogs than any other breed. If some of the dogs are of the common variety, most of them appear to be pedigreed animals possessing the fine points for which such dogs are noted. There is a nightly procession of these animals, led proudly by their masters on a leash.

In the Summer the streets of Harlem never sleep. They are always generously sprinkled with brown-skinned men and women. There are plenty of persons abroad at 1 and 2 A. M., and many all-night shops and eating places remain open all night for their accommodation. Even as early as 3 and 4 A. M. the avenues are not deserted. One wonders where these nocturnal strollers of both sexes are bound for at these hours. But one sees them idling in front of stores, gazing in the windows and appraising the stock displayed therein. They saunter up and down in lazy rhythm.

Occasionally in the early morning hours one hears music. There are wandering troubadours who saunter

to and fro strumming banjo, guitar or playing a violin. They do not play for money, but just for the fun of it, for there are few Negroes who do not love music, and when they have it in their souls they must give it expression. They cannot play in the house late at night—that would disturb their neighbors—so they roam the streets, playing and singing as they march along. Besides these wandering troubadours there are other musicians who entertain the neighborhoods. They are members of jazz bands and orchestras which play in the various night clubs. One would imagine that after playing all night they would be too tired to want to use their instruments.

She is not excited about the new freedom, because where the privilege of work is concerned she has always

Scripps - Howard Feature Writer Discusses The Negro Woman

By MRS. WALTER FERGUSON
(In The Pittsburgh Press)

"The only entirely economically independent women in the world today are the American Negroes," says Dr. Eleanor Wembridge, referee for girls in the Cleveland Juvenile Court.

At first glance this may seem a startling statement, but those who have had life-long contact with the Negro woman in her natural surroundings realize its truth. Because she is economically independent, she is, as Dr. Wembridge says, the kindest parent in the land.

Anyone who has ever known a good old Negro mammy surrounded by her flock, in all stages of growth, knows what is meant by this remark.

The heart of the Negro woman is as large and all-inclusive as the sky. She has no social background, no traditions of caste, no memories of bygone wealth. She has always worked for a wage in the homes of other women, and often supported a lazy husband besides. But in her cabin there is ever room for one more baby.

A Strange Figure

The Negro woman is, in truth, a strange figure in the world of the feminine. Unlike her white sister she has no false notions of chivalry to divert her attention from truth.

In a nation where the utmost is achieved by her sex was measured in terms of parasitism, she alone has upheld the supreme dignity of labor.

She is not excited about the new freedom, because where the privilege of work is concerned she has always

been free. Her job has never been an issue.

And when it comes to motherhood versus outside-the-home activity, such a controversy could never move one who has always practiced both.

There she lives in her native background, amid the traditions of her ancestors and untouched by the innovations that have transformed her to something less fine in certain eastern centers, the Negro woman is by far the most imposing and admirable figure in American life today.

And she stands everywhere 'head and shoulders above her mate.'

Culture and Personality

By OTTO KLINEBERG

ATENTION is most frequently called to the practical difficulties in the way of realizing a program of eugenics. To the student of culture and more particularly of the differences between the cultures or civilizations of different peoples, there are at least two other problems of primary importance.

The comparison of cultures cannot fail to impress one with the relativity of all our values and with the consequent difficulty of deciding just which qualities are so valuable to the human race that an effort should be made, by selective breeding, to increase the frequency of their occurrence. There are other standards besides those which we have adopted and we have no right to judge the achievement of other groups by

criteria which fit only our own. Higher mathematics are not at a premium on Vancouver Island and New York does not particularly honor a skilful builder of canoes. Hindus prize a certain form of mystical contemplation much more highly than the ability to run a hundred yards in less than ten seconds. Among the Dakota Indians, until recently, those women who could do the best bead-work were the most valued members of the community. 4-1-31

If culture and cultures are viewed dispassionately and objectively, free from the standards which one's own group has imposed, there is no way of deciding which criteria ought to be adopted. Shall we breed mystics or bead-workers? Athletes or mathematicians? Philosophers or builders of empire? And in what proportion? Different cultures value these qualities differently. What fits into the pattern of one group is alien and unworthy in another. Who is to decide between them? And with what right?

The student of cultures sees also that, largely as the result of this difference in evaluation, the development of any quality may be stimulated by one culture, modified by a second and perhaps completely suppressed by a third. The character of an individual member of any community will be shaped, at least in part, by the character of the community in which he lives; whether or not he is to possess a certain quality will be determined to some degree by the standards of his group. The eugenicist who plans to improve the human race by a selective breeding of such qualities must know, therefore, to what extent they are due to heredity, and to what extent to cultural factors.

Eugenicists would probably give their approval to that quality which we may call the "competitive spirit." In our society it has definite value; it helps one to achieve and maintain a position of which the group approves; it is encouraged in the athletic field and in the classroom. Among the Da-

kota (Sioux) Indians, however, it is not prized nearly so highly, and certain of its expressions are definitely discouraged. A Dakota child is taught that it is unmannerly and undignified to try too obviously to get ahead of his fellows. In a classroom it is unbecoming for him to hurry with his answer to a question which the teacher asks; the other children will think he is trying to prove himself superior. So sensitive are children to this possible reproach that very often the teacher will fail to elicit any response from her class even when she is perfectly sure that they know the answer to her question. Among the Zuni the competitive spirit is subject to even more definite repression and that person who attempts to "stand out" in the community and who deviates at all markedly from the accepted pattern, suffers the disapproval of all the others.

Our culture also places a premium on speed, on getting things done quickly. Is this an hereditary or an acquired trait? Experimental investigations among American Indian children have shown them to be somewhat deficient in this quality; they are in less of a hurry to get things done and they take a longer time to do them. On the other hand they work more carefully and make fewer errors than do white children of the same age. This is an interesting qualitative difference between the two groups which reaches deep into the two cultures. American Indians do not hurry; they see no reason why they should; hurrying is undignified and unnecessary. Children are taught also not to speak carelessly or to do things without thinking, and they develop a keen interest in working neatly and accurately. In the classroom (I speak particularly of Dakota children whom I have observed) their written lessons surpass those of white children in the care which they take to have them letter-perfect. An Indian child will rewrite his lesson three or four times rather than have it disfigured by corrections and erasures which mar its perfect appearance. And time is sacrificed; it has no special importance.

THE ability to bear pain without flinching, to suffer for whatever cause one believes to be important, is a quality which surely has value for the race. The little Plains Indian boy is taught that to cry out when he is hurt is a sign of weakness, that if he does cry out the other boys will have nothing more to do with him, that the stoical acceptance of pain is part of his duty as a man. Later in life this ability to suffer without a sign is made the basis of much of his religious life and of his success as a warrior. On the other hand, the pain which comes with the death of a wife or a child is expressed most freely; such an expression of sorrow

is definitely expected and encouraged by the group. The English boy educated in the great public schools of England, is taught that both kinds of pain are to be hidden; that he must not wear his heart upon his sleeve. Later in life it is usually impossible to judge of his feeling from his expression, or to gauge the extent of his joy or of his sorrow by any outward sign. The young Neapolitan cries out when he is hurt and laughs aloud when he is happy. All about him people are doing just that and no one thinks of stopping him. Why should he hide his feelings? He has no reason to be ashamed of them. In the home and on the street, on the stage as in real life, all the strong men whom he admires laugh when they are gay and weep most bitterly when they suffer. Those are the habits of his group and they become his habits.

The individual has his personality shaped by the pattern of the culture into which he happens to be born. If he grows up among the Dakota Indians of the Plains he will probably proceed about his business slowly and with deliberation, he will not try particularly hard to get ahead of his neighbors, he will bear pain stoically, and he will maintain a fair degree of reserve in his dealings with his fellow-men. If he is born into a Negro family in the South, he will probably get a great deal of enjoyment out of music and dancing, he will tend to take his sorrows lightly and he will be happy only when energy. His lack of in the company of his "drive" may mean fellows. There will that his adrenal be marked individual glands are not functional differences, but most of the members of any group will bear the marks of one particular pattern.

There is the possibility that these differences are not cultural but racial or hereditary in character, that the individual Plains Indian is as he is, not because of the influence of the group during his lifetime, but because of what he has inherited from his Indian ancestry. For example, his stoical acceptance of pain may be due to the fact that his skin is physiologically less sensitive. A slower speed may be caused by a slower rate of metabolism, the chemical changes which apply the body with

tioning as actively as those of whites. The most serious objection to this racial hypothesis arises from the occurrence of marked differences between various groups of the same race living under differing cultural and environmental conditions. On the physical side there is evidence showing how even stature and head-form for example, in any particular racial group, may undergo the modifying influence of environment. On the psychological side children living in rural districts differ in the speed of their reactions and in their general intellectual level from others of the same racial origin living in the city; northern Negroes differ temperamentally and intellectually from southern Negroes, and the Indians of Arizona and New Mexico from those of the Plains. On the hypothesis of innate differences due to race one cannot explain these wide intra-racial variations; in the meantime the belief in innate racial differences rests upon

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There is even more direct evidence of a cultural or environmental effect. Children coming from the country to the city become more "intelligent," that is they obtain better results on the intelligence tests, when they have lived for some time in the new and more favorable environment. The writer gave intelligence tests to twelve-year-old Negro boys, all of them born in rural Louisiana but now living in New Orleans, and found a definite tendency for an improvement in the test scores directly proportionate to the length of time

they had been living in the city. The results cannot be due to a selective migration of the best stocks from the country to the city, because all of these subjects had migrated and had therefore all responded to whatever "selection" might be operative. Another study showed that those southern-born Negro boys who had lived longer in New York City worked more quickly, that is, had speedier motor reactions, than those who had more recently come from the South. Speed of reaction, therefore, and intelligence, as far as they can be studied experimentally, are at least in part the function of culture and environment.

American Negroes are musical. There are a great many exceptions, of course, but in general it will probably be agreed that they have a highly developed musical sense and a marked ability to produce and interpret music of a more or less characteristic variety. Is this a racial trait? In the first place, African Negroes are not particularly

musical; they have their music, often characterized by a very complicated rhythmic pattern, but music does not occupy a sufficiently important place in the various African cultures to warrant the assumption that African chromosomes bear more than the average share of musical genes. And in the second place, the musical interest of the individual American Negro can be explained in terms of culture without any need to assume a peculiar biological or physiological constitution. A child growing up in a southern rural Negro community can hardly help being musical; in the South Carolina Low Country, for example, the children will hear the men sing-

ing at work, they will hear spirituals and "shouts" at the almost-daily meetings and services in the church, and there will be an occasional evening of "blues" and banjos by the fireside near the "big house." In such an atmosphere a child need not be particularly gifted (Continued on page 67)



Courtesy Frank K. M. Rehn Galleries, New York

RUBY GREEN SINGING

musically, by heredity in order to develop an interest in, and an active enjoyment of, music. The writer was present at a game between two colored football teams at Baton Rouge, Louisiana. Whenever there was the slightest lull in the athletic activities, the band began to play and the whole audience would sway in time with the music. The children swayed with their elders. One mother nearby held a baby, and she was beating time with one of the baby's hands. At this early age she was quite unconsciously giving her child his first lesson in the appreciation of rhythm, which he was made to feel with his whole body. Here is a definite cultural influence helping to shape the musical future of this individual.

The best proof that American Negroes are musical by culture rather than by heredity is furnished by the decreasing importance of music in their lives as they leave the South for the North, and the country for the city. They may for some time remain more musical than the whites among whom they live, but they are much less musical than the Negroes whom they have left behind. The distinctive music disappears from their homes and their churches and they gradually become, in this as in other respects, more and more like their white neighbors. They no longer require the refuge which their music gave them

in their condition of slavery and which it still gives the southern country Negro who is not always so far removed from that condition. They take on culturally the color of their environment.

The effect of culture on individual personality is at once so subtle and so thorough that it becomes next to impossible to determine just where it begins and where it leaves off. It is more than probable that (Continued on page 70)

(Continued from page 67) it helps to fix the direction and the strength of what are usually thought of as fundamental instinctive drives, and that it is an important factor in shaping emotional life and determining the details of emotional expression. This does not mean that there is not a "human nature" which serves as a foundation for all activities, but it does mean that it is a tremendously difficult task to separate this "natural" foundation from the cultural superstructure. It seems "natural" to clench one's fists in anger, but the Melanesians do not clench their fists; they make a motion of the hand and arm as if to throw a spear. It seems "natural" to shake one's head in negation; the Eskimos, however, make a certain movement with the muscles of the face instead, and the Sicilians raise the head slightly. Similar illustrations might be multiplied.

To repeat, this does not mean that there are no essentially human characteristics apart from culture. Nor does it mean that there are no individual differences which are due to heredity. Individuals and families within exactly the same culture will still show certain differences which in many cases undoubtedly require an explanation in terms of heredity. But, to return to eugenics, many of the characteristics which have often been referred to heredity are in such large measure modified, if they are not created, by cultural factors, that it becomes of paramount importance to determine just how much there is left which is really due to heredity before any eugenic program can rationally be undertaken. So far no eugenicist has succeeded in making this determination. Until it is known how much personality depends upon culture and how much upon heredity, and until some means is discovered of deciding between the values stressed by different cultures, no thoroughgoing program of improving the human race by means of eugenics can possibly be accepted.

WILMINGTON, DEL.
STAR

APR 26 1931

NEGRO STEVEDORES SERVE AS MODELS

Naturalness of Africans
Wins Praise from German Sculptor

BY HODDING CARTER

United Press Staff Correspondent

New Orleans, April 25—Where the lanky black stevedores tote their loads of bananas and freight, along the winding of New Orleans waterfront, there you will find Albert Riecker, sculptor.

Then in his little studio-apartment on Toulouse street in the old French quarter, you will find reincarnated in bronze these and a score other life-like reproductions of the shuffling black folk of New Orleans.

Like Roark Bradford, narrator of negro tales, Albert Riecker went to the negro for his art medium. His success has been slow but steady. In New York, Chicago and Philadelphia his bronzes have appeared, and everywhere were greeted with interest.

Riecker, a native of Stuttgart, Germany, came to New Orleans five years ago, soon after emigrating from his country. From the first his studies have been almost entirely of the negro race.

"The negro is the most perfect model because he is so natural," Riecker says. "There is no stiffness, or pose about his walk, or his gesture. He may be awkward sometimes, but never studied."

Among his most-loved pieces are "The Dancing Pickaninny," a charming figure of one of the tiny black boys who do a tin-pan song and dance act on the streets nightly; "The Negro Angelus," two negroes gossiping over a big-sty, and "Flight," which can be best described as a negro Madonna study.

Jerseyman
Morristown, N.J.
MAY 8 1931

The Bible And The Negro

To no one in America has the Bible meant more than to the Negro. It has profoundly affected every phase of his life, and still remains, though perhaps unconsciously, the most significant factor in his progress and development. The Negro owes to the Bible an incalculable debt of gratitude, since whatever he enjoys of privilege and opportunity in this great country may be traced either directly or indirectly to the constructive influence of the Bible in his own life, and in the life of the nation.

It was the Bible that enabled the Negro to endure the hardships of slavery; that inspired his loyalty even when his own liberty was at issue, and chastened and softened his nature to bring him forth from its travel without discouragement or bitterness. Any have referred in terms of admiration to the gentleness, the humility, the tenderness and the patience of the Negro; to his forgiving spirit and his unfailing optimism. Whatever of justice there may be in these attributes of praise may be ascribed without exaggeration to the influence of the Bible throughout the whole period of his sojourn in this country.

If the Negro shall escape the demoralizing influences which accompany some of our ultra-modern tendencies, it will be due to the wholesome influence of the Bible and a genuine Christian religion, which together constitute perhaps his largest and best acquisition from contact with the civilization of the white man.

KEOKUK, IA.
GATE CITY

MAY 9 - 1931

Comment And Opinion

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Nashville, Tenn. Banner
Sunday, March 29, 1931

Negro Dialect

My father owned slaves, and included in the number was my old "Black Mammy". I revere her memory to this day. She was good to me and I loved her with the same affection that I bestowed upon my own mother. I was too young to know anything about slavery and she was too old and too happy in her situation to know or care anything about freedom. It meant nothing to her, because she had as much authority in our home as any member of the family and she didn't hesitate on occasion to exercise it.

Another slave that my father owned was Uncle Jim. He was a Guinea Negro. He talked a sort of lingo that was hard to translate. He knew a few English words but he uttered them in such outlandish brogue that it was with the greatest difficulty they could be interpreted. When any one spoke to him in English he usually answered with "Yi, yi," meaning "yes, yes." He was taciturn to a remarkable degree. He did not associate with the other Negroes and positively refused to eat with them. There were a good many free Negroes in the county and for these he seemed to have more respect than for those in bondage, although he was somewhat handicapped by his inability to make them understand his speech. He learned by repeated efforts to convey his meaning by a sort of sign language. Some times the children would tease him with their sauciness, when he would cry out "Hi, yi, mon," meaning "I'll get you for that," or "I'll settle with you for your im-

OUR GOOD OLD SOUTHERN CUSTOM

CHARLOTTE, N. C., July 23.—(P)—The old Southern custom of men removing their hats when riding with women in elevators, was tabooed here today.

Signs in most elevators in office buildings read *Advertiser* "Men are asked to please keep their hats on. Removing hats reduces elevator capacity and creates confusion. Thinking women will welcome this as it offers no disrespect and adds to their comforts."

The request of the various managements of the Charlotte office buildings is utterly logical, and is probably NOT being complied with. Such suggestion in the interest of commonsense and efficiency are by no means new in Southern cities, and the signs in the elevators are nearly always disregarded. *Montgomery, Ala.* A custom that causes high-salaried business executives, physicians and barristers of large fee possibilities, and salesmen of huge earning capacity, to uncover when a little \$75 a month stenographer trips into the elevator, is not without its charm. And is worth while preserving.

pertinence." His favorite food was potlikker and a pone of corn bread. He did not like biscuit, but was inordinately fond of candy, and there was a tradition among the other slaves that he actually ate tobacco when he couldn't get candy or other sweets.

Concerning the controversy now raging on the subject of corn bread and potlikker, let me say that nobody ever knew a Negro, to make use of the term "cone pone" for corn bread. No old time Southern Negro was ever heard to say "corn pone; he invariably said "pone er corn bread." Corn pone is a Yankeeism. I have yet to meet you with a Northerner who could speak or write Negro dialect. The down Easterner tries to give to it a twist that renders it into a jargon not unlike that of a Vermonter. For instance, nobody ever heard a Negro say "ah" when expressing the personal pronoun "I" or "am" for "is." The old time "uncle" invariably used "is" for "am," like "I sure is," not "I sure am." The genuine Negro has no use for the "r" sound. He would never think of saying "are yer gwyne up to the big house, honey?" He would say instead "is yer gwyne," etc. But he could say "I" better than any New Englander that has ever lived.

Nobody ever knew a genuine Southerner or a genuine Negro to dip a pone of cornbread in potlikker; he "crumbles in."

"END OF THE WORLD"

FOR years and years, Negroes have been told by white people that they are the most superstitious people in the world. In fact, millions of dollars have been made by white people on Negro superstition alone, to say nothing about Negro labor and Negro ignorance. Negroes, themselves, grow fat upon each other, in many instances, simply by appealing to the superstition of each other. Perhaps the Negro does deal in superstition due to a lack of education.

But what shall we say of white people who boast of centuries of education and refinement when they pronounce such a prediction as came out of Zion City, Illinois, this week? The report comes that 4,000 Zionists were making preparation on July 20 for the end of the world simply because a white man, Wilbur Glenn Voliva, predicted the final end of all things terrestrial.

This white man told his followers, otherwise known as disciples, that the Messiah would return to rule over the universe in person.

He said that the "old order," whatever that means, was now being done away with and he referred to the European situation as evidence of the truthfulness of his statement.

He said that the unrest in Europe would result in a revived Roman empire ruled over by an anti-Christ. By inference, he said that Mussolini might be that ruler.

Not content with such rash predictions, he further excited his disciples by telling them that the Republican party would come to an end next year.

Now if this man Voliva were a Negro we might expect such predictions, empty statements and rash indulgences for the sake of good collection. But this man Voliva is a white man, and white people claim that all of the superstition is to be found among Negroes. White people tell us that Negroes believe in signs, myths, fortune telling and dreams, and they charge that our superstition is due to our lack of education, cultural background and a few other things they have had and enjoyed for centuries. But they do not tell us why Voliva, a white man, whose ancestors have enjoyed educational advantages for years, cultural background, etc., should be able to muster 4,000 white believers who would get excited because Voliva said the world is coming to an end and the Republican party will die in 1932.

Negroes have a great deal to learn, and one of the things they need learn at once is that white people are just as superstitious as Negroes; they are just as mean, if not meaner; that they are just as ignorant in spots, but in no case are they any more human. Negroes will laugh at Mr. Voliva and not a few white people will pooh-pooh his predictions, but Negroes have a sneaking consciousness that Mr. Voliva, a white man, is just another religious pirate preying upon the ignorance and superstition of all who subscribe to his superstitions.

African Negro Is a Mockbird Imitates Too Facilely the White Man, at That Only His Vices

Rev. S. R. P. Attoh-Ahuma writes interestingly on the drawbacks of the West African Negro in the "Gold Coast Times" as follows:

Imitation, it is said, is the sincerest form of flattery; but according to Jonathan Swift in his Cadmus and Vanessa, "Flattery's the food of fools." Historicism is undoubtedly the special forte of the educated West African; he is a copyist to the pitch of profane excellence. The white man has his vices as well as his virtues, and sometimes the vices of his virtues. To follow him half-way, therefore, is not, and cannot be the sincerest form of flattery. The average West African of the Molluscan Order is a clever imitator of everything the white man thinks and does and says, particularly in the outward appearance and observance. If he doffed his coat and went about in his shirt sleeves in broad daylight, by reason of our intolerable tropical heat his native understudy faithfully followed suit; if, in the cool of the evening, he discarded his headgear, the backboneless myrmidons did likewise. As he lands in the latest things in vogue, his echo takes full notes, and in less than seven weeks like a puppet or marionette, he sports the identical style and fashion. Thanks to the letters C. O. D. facilities are afforded the young upstart to gratify his unworthy ambition. What the white man eats, he eats; what he drinks and smokes, he drinks and smokes, thereby securing what, in deluded opinion, is considered the hallmark of respectability, civilization and refinement. If his lord and master holds a cigar in a peculiar manner it is copied; his gait, mode of expression, his expletives, smiles, laughter and other mannerisms and peculiarities, are all taken in wholesale, and reproduced with the fidelity of an Edisonian phonograph. These are the things the black wretch in his Boeotian ignorance and folly, regards as signs of perfect manhood—this thin veneer of polish—and there the lesson ends. The thoughtful, judicious and discreet young African, naturally versed in the principles of selection—who differentiates and discriminates between essentials and unessentials,

who studiously rejects and selects, skips what does not concern him or does not correspond with his environments, who recognizes limitations and is independent of foreign ways, customs and manners is accordingly ridiculed and reprobated as de trop and unclassified. He is a Hottentot or a Bushman who does not successfully compete with the white man in his sartorial equipment. Of course, fine feathers make fine birds, and the name of that unhappy cage of birds is legion, thereby hangs a tale. Imitation reduced to fine art is much to be deplored throughout West Africa.

We have not a scintilla of admiration or respect for the giddy youth who affects high and immaculate collars and cuffs, kid gloves and pumps, without attempting to understand their significance and meaning. We despise the dressy dude, the fashionably garbed nondescript, and the living wardrobe after a certain class of foreign aristocrats in the expensive habiliments, and regard them as of a piece with the whole Simian tribe, gibbering and chattering in our dense primeval forests.

The unthinking young men and women are some of the problems of the country. It is no standard of excellence for a common clerk earning £50 per annum to rival and beat into cock-hat his employer or superior officer drawing £500 a year, plus a duty allowance three times as much as is allowed to the native assistant. It is time enough for such monstrosities to learn that the mind is the standard of the man and that righteousness exalteth a nation.

Africa Replacing Paris as Style Maker, Woman Avers

12-16-31
**Park Avenue Wearing
Native Fashions,
She Asserts**

New York
Africa is on the way to replacing Paris as the arbiter of fashion, according to Ethel Traphagen, white fashion expert and traveler, who returned recently from an expedition of the American Museum of Natural History to East Africa.

And here is how and why: Park avenue, in what it considers the ultra-modern manner, is adorning its women with the comb of a Nubian belle, the anklets of a woman of Zanzibar, and the weirdly ornamented shoe pad of the jungle woman who studiously rejects and selects, skips what does not concern him or does not correspond with his environments, who recognizes limitations and is independent of foreign ways, customs and manners is accordingly ridiculed and reprobated as de trop and unclassified. He is a Hottentot or a Bushman who does not successfully compete with the white man in his sartorial equipment. Of course, fine feathers make fine birds, and the name of that unhappy cage of birds is legion, thereby hangs a tale. Imitation reduced to fine art is much to be deplored throughout West Africa.

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She told about it in a lecture under the auspices of the Brooklyn Institute of Arts and Sciences at the Academy of Music in Brooklyn on Thursday.

While her husband, W. R. Leigh, whom she accompanied on the African expedition, painted backgrounds for the museum's new animal groups, Miss Traphagen spent her time buying up all the native she could lay hands on, and studying the fashion ideas of the native women.

She had a clear field. The British, she said, thought her a little queer for wanting to do such things as buy the ornamental trappings of the chiefs who came to greet the Prince of Wales on his African visit and persuade one native woman to sell her the only dress she had.

She packed up her collection and had it shipped home. But there was one piece of native "finery" she did not relish, and which she probably could not have gotten even if she

of at least ten dead forefathers. The chief informed her that his own hair would some day adorn the head-dress of human hair that dress, too, and that it was a priceless treasure collected from the heads of his forefathers. Back in New York, she declared, it had been collected from the heads of his forefathers.